M 1437

Monday, July 29, 1968

Groups I & II

New York

MR. MYLAND: How many machines tonight?

Voice: Four.

MR. MYLAND: Four? That many? All right.

You know, it probably would have been a much better idea to meet somewhere else. If this continues, that we have as many people on this kind of an evening, then I think we have to really consider it. So maybe for next time, which will be - when? - end of August - maybe it has to be different. But we'll have to let you know in time. That is the reason we didn't do it this time, because most likely we couldn't have reached everybody. So now let's utilize as much as we can now since you all made this kind of an effort in hot weather, to come and to go through a little bit of suffering maybe - only physical however.

I hope that there are several people of the smaller groups - the leaders - are here. And I would like to ask them first. That is, we talked a little bit about what should we talk about on an evening like this, and someone says, I hope they will ask questions. So that eliminates the lecture, which is very good. And now the questions should come from those who have

answered certain questions in their smaller groups and perhaps have felt that whatever that answer was, that it may have been inadequate, not entirely clear, maybe a little difficult, or that they would like to have a repetition to have confirmation of the same viewpoint that they may have expressed when they answered it. And if it is contradictory, then it also would be useful. So I would ask those who are leaders of groups if they remember any particular subject or a question that has come up in the last three weeks, that they would like to talk about and that we can then discuss.

Naturally, I don't want to-- Yes?

Mark Oberon: (Mark.)

MR. NYLAND: I can just see you in the dark.

Mark: Mark Oberon.

MR. NYLAND: Yes, Robert?

Mark: Mark.

MR. NYLAND: Mark?

Mark: Yeah.

MR. NYLAND: Mark. Yes, Mark.

Mark: A question came up by a girl in the--

MR. NYLAND: Nobody can hear it, Mark. You better come a little bit ahead. Nobody can hear what you're saying.

Mark: A question came up by one of the girls in a small group-- Can you hear that now?

MR. NYLAND: Yah, so far.

Mark: In talking about the 'A-B-C's of Work--

MR. NYLAND: Now--now we need a relay.

Mark: I can't hear you!

MR. NYLAND: Then you need a relay. All right, we'll both wait until there is no noise. Go ahead, Mark, quick!

Mark: The question came up in relation to this girl doing the 'A-B-C's of Work, and she's a type of person who has a great deal on her mind, and she's constantly tied up with psychological thought, impressions, and so forth, and she brought up a question that it was a welcome relief to try this 'impartiality', 'awareness', and 'simultaneity', just as a means of getting away from the everyday little things going on in her mind. She asked me what would I say about that. I explained to her that that wasn't the point of what we are trying to do. What could you say about that?

MR. NYLAND: You will excuse me if my answer is not entirely with reference to your question because I didn't he--understand or hear everything of it, but I think I got the gist. The question was that someone asked if observation, impartiality and simultaneity would be useful in order to get over the ordinary affairs of life and if it could be used for that purpose. Is that right?

Mark: More or less, yes, to get away from the constant things going on in her mind. It was a welcome relief to escape from that.

MR. NYLAND: Yah. All right. The answer is no.

Mark: This is what I felt, but I didn't know why.

MR. NYLAND: The reason is very obvious. The reason for Work is that one wants to develop something that cannot develop on Earth. And therefore the prime purpose for that is that it should not be used on Earth. Because if it were necessary for the Earth for our daily life, we probably would be allowed to develop it, that Mother Nature would allow us to have some chance of developing that so that it could be made more useful for human beings as long as they are living here. So the very fact that we don't learn on this

Earth about spiritual values, or not enough, and that this question of Work on oneself can never lead to anything in a direct way of improving our life on Earth as it is now.

The purpose of Work is to develop something that will be able to guide us in this life, with the emphasis of that what exists, if it can be created, will help us after death or it will help us to understand the meaning of life as we live now our lives on Earth. And that therefore the accent of the kind of a solution that we are after is not primarily to understand life as it is now on Earth as applied. But that it implies that whatever one could learn about oneself could then form in a person a certain viewpoint, give him a viewpoint with which he can then look at his life, as it were, from a different standpoint and then can help his life in getting further understanding of the reason why he exists and the aim for his life.

Now, if I start to use the method, or whatever is prescribed for the development of further spiritual values in a man, I misuse it. Aside from the fact that I don't think it applies, it is a misuse of certain information in order to get around a condition on Earth which I don't like. And there are many reasons why it never will work. In the first place, when I want to have something of a spiritual value, I have to have an attitude in myself that actually I feel that such a spiritual value is of importance to me. And it can never be based on the negation of something that belongs to ordinary life, than only if I wish to get rid of something that I now feel is in the way, that it might be for the purpose of a further development which, at the present time, I'm prevented from obtaining. And the second place: If I start to Work for the sake of eliminating conditions of Earth which I don't like, I divide my energy between that wish of getting away with certain things in ordinary life and eliminating them, and at the same time trying

to develop something that requires a different kind of energy. And that in most cases, when I'm interested in doing away with something I don't like, there is not enough energy left for building up something that perhaps will make me suffer less or will enable me to live better. And it is very simple because, for the sake of wishing to Work on oneself, one needs all the energy you can get, particularly because the aim is not an earthly one. And that therefore the development of any kind of a method, leading to any kind of a facility to obtain it, is antagonistic to the world in which I happen to live. And that therefore the conditions should be created in such a way that they become more or less conducive or, at least, not interfere with my aim of a spiritual development.

Do you see? Whichever way you take it, it is wro--all wrong from different angles. And that's why I say, without any hesitation, the answer is no. The wish for Working for a man may be based on different kind of motivations. And it may be that the little irritable things in ordinary life might make a person wish that he could get rid of them. But then, as soon as that kind of an energy is expressed in his wish that he wants to change something or the conditions of himself, then this desire, as energy, has to be converted into the wish to wake up. And it can never be interfered with, with any kind of a negation of that what exists in ordinary life, because it has nothing to do with a continuation or even a discontinuation of subjectivity. All right?

Any further question?

Mark: No.

MR. NYLAND: Mark?

Mark: No.

MR. NYLAND: All right. Yah?

John Marshall: Two weeks ago Neal asked a question--

MR. NYLAND: Louder.

John: Two weeks ago Neal asked a question regarding personality and essence. I think I gave him a correct answer as to the difference between the two of them. But he wanted to know what to do so that he could experience the difference. I don't think I was very clear and, as a matter of fact, I stated that we should bring it up tonight.

MR. NYLAND: Who has had a similar question? Has the question between essence and personality, or essence and surface, essence and superficiality, ever come up?

When one says one speaks essentially or I speak to you from essence or there is in me something that is more essential than the surface - the ordinary way in which I live being on the surface and quite superficial and that that what goes a little deeper becomes of course more essential - there is no difference that I can mark when I go over from a certain state of superficiality into a state of essentiality. I say there is no sharp distinction. Because if I say I want to speak in a certain way, as if in the tone of my voice something essential will appear, I've all the different gradations that I can use in my voice - intensity or timbre of the voice or the way words can be pronounced - which I can say that now I'm speaking superficially and now I'm speaking more essentially. But where do I go over when it is, as it were, a sliding scale between different notes going from the treble of a voice, which may not be very deep, to the bass of a voice, which of course is much and much deeper? And where can I say that in the middle C I go over into essentiality?

It is always a question of relativity - where I am at a certain point - and which then for me is to the left, and I can call it essence, and to the right I can call personality. But if there is a connection between

extra-'utter'-personality or surface, and that what I call the inner values of essentiality, and it is represented by a line, between the line is now the possibility of a division between so many parts belonging to the right and so many to the left. If the line is represented, let's say, by A and B, and that the A is essence and B is personality in the form of ordinary surface or superficiality - whatever you want to call it - then I say that between A and B there is a possibility of a growth or a development or a movement between A and B or between B and A, and going towards the A it would become more essential. Supposing there is, on that line, a point C. And C is now in the middle between A and B. I can say then that there is fifty percent superficiality and fifty percent essence. Now I move C a little bit closer to A; that is, to the essential part. It is obvious that at that time if it has gone, let's say, of the fifty, it has gone ten, then I reach a point in which there is sixty towards the--towards the B and forty towards the A. That would mean at that point that there is sixty percent of essentiality and forty percent of personality.

You understand what it means, because the further I move away from personality, that is, from the surface, the more I gain in essentiality. If I go further from fifty to sixty to seventy to eighty, at the point eighty I would have eighty percent essentiality and twenty percent superficiality. If I move the other way, it is just the reverse. But it's also obvious that when I have a point sixty and compare it to a point forty, that forty for me becomes more superficial. When I'm on the port forty--on the point forty, sixty becomes for more--for me more essential, but point thirty is again personality and surface. It depends now entirely on what particular place I have and in what direction I look. And the closer I go to A, the more essential I become. And I can only say when I'm at the point A where

hundred percent is essence, that then of course there is no chance anymore for the superficiality to enter. And the same applies when I reach the point B on the other side. But at any one point on the line, that what is to the left of me becomes more essential and that what is right becomes superficial. And when I move, the point which used to be essential may become superficial when I reach the center point of my essentiality as hundred.

I do not know if you understand this little diagram, but it is quite obvious that when I go from the surface to the center, there is a certain point in which I say, perhaps I go over into essentiality and that everything that I've left behind is surface, superficiality, everything that is still ahead of me is essence. But when I move on further, there is much more that becomes surface in respect to the point where I am. Therefore I cannot distinguish between which is which. I can only say, compared it-- and comparing it to a former state, that I'm now more essential. How often this happens in a man is probably hundred times a day, because there are moments in which I am quite definitely more essential in my behavior or in whatever manifestation I may have, and many times during the day, of course, that I'm quite superficial and I live there. And when I want to take a measure, I would have to say: How often am I in one point or another? And another question would come up: How intense am I when I'm at any one point? How intense is my essentiality - not only measured from the distance I'm away from superficiality, but how deep does it go?

So, you see, it is practically impossible for me to have a measurement because if I say, yes, now I can determine it is eighty percent essential and the depth is now ten feet, then it is still a question: What is my measure? And how will I measure for myself what is essential? Because at

times I consider something that is hundred percent for me only essential. And if it's a little bit colored with a surface or with a little superficiality, I may have a rule for myself that I don't call that essential. And someone else, who puts a little water in the wine, will still call it essential.

If you remember something about colors, there are three different aspects and three factors that determine a color. In the first place, of course, is the rate of vibration which gives the color; that is, dependent on the rate of vibration, it goes through the different colors of the spectrum. The second factor is what we call chroma; that is, the intensity and the depth. And the third is the value. And the value of a color depends entirely how far it is away from black and how far it is away from white; that is, how far is--is it away from hundred percent vibration and zero percent vibration. When I have, in an exact science in determining a color, already three different factors to consider, how difficult would it be in a psychological state to try to determine something that is so completely personal for me about which I have no scientific data and where each person, as the experiencer of that kind of a state, has his own personal interpretation and his own personal measurements? So whichever way you will look at it, it's utterly impossible to come to a certain measure. And the only way by which one can say, yes, today I am more essential than I was a year ago - again, it depends on what you consider for yourself more essential at a certain time. And even at that, your decisions and the way you look at events does not mean that you have looked at the same events with exactly the same attitude and the same kind of consideration and measurement a year ago.

So we don't talk about it. We simply say there must be progress the

more I can be free from superficiality. And I simply call that more essential. And when I will reach total essentiality, I do not know because that what is surface, what I now use as manifestations - which of course appear in the outside world and by which, you might say, I'm guided and where other people will judge me and which are of course dependent on the five sense organs - I have no possibility of applying them in a world which I call more essential. The difficulty in Work is always that I will try to use such measurements for that what is a state of Objec ivity. And assuming now, for a moment, that going in the direction of essentiality I could become even more objective, when I already have the difficulty of determining what is an--an essential state, I would have to conclude that in order to measure states of Objectivity, I have to have an entirely different set of measurements.

What else? Yah?

George Simich: In Working on myself, I am able to be aware. By this, I think I move from my personality going toward--toward Kesdjan. Can I say something like this?

MR. NYLAND: Yes, you can say it, but it is not so.

George: It's not so?

MR. NYLAND: No.

George: But what I am trying to say, that--

MR. NYLAND: The accent of oneself, that is, if I have a point of gravity and if it happens to be on the surface of mine, and because of that the different manifestations are colored by, you might say, where I live, then I could say I move away from that what is now surface, towards the center, when the point of gravity is moved towards the center. But that is why I object to the word personality because, as I am, I have a surface and I have an essence and all of it is subjective. I may say that that what is

essential is not fully enough developed and could be improved, if you want to use that word, or in any event could be changed into objective values. And even what I call my mind, being subjective now and belonging to my personality, could be changed in further development to an objective entity.

But you see, by simply placing the point of gravity from surface to the essence, I still remain quite subjective. The only time when I would have a possibility of changing myself and, you might say then, freeing myself from personality, is when the point of gravity of my being would be centered in a certain point which is not subject to change. I mean by that: If we define Magnetic Center as the central point in man in which his time has no influence on him, in which all dimensions to which he is now subject have been reduced to zero, and when there is a state in which that what he now calls time is timeless - then he has reached a moment of infinity. And if the point of gravity is attached to that, such a man would live in an objective world. Any other place remains subjective, although he may be a little less subjective as compared to a place where he goes to the surface of his own existence.

Use the word personality for whatever a man is on Earth, including his ambitions, all the different aspirations he has of wishing to become a different man, everything that man has as he is now, as he is behaving, as he is thinking and as he is feeling. And the limits of his thought process is when he tries to imagine a state of freedom. And the limits for his feeling process is when he reaches a state of wishing unity for that what is above him, or at least which he considers of more value than he is himself. And all these kind of thoughts and feelings still belong to his subjective state. The only difference starts when that point in himself is reached, and because of that the point of gravity is not towards the below, that is, not pulling

him down, but instead is pointing upwards away from Earth.

So if I go through the particular states and indicate by a line the measure of the gravity force, when it is on the surface, the line extends to what simply graphically I call below me and extends as far as I can actually see, because it depends on the--the quality of my physical being, how long such a line will be. By moving the point of gravity towards the center, the line is shortened and become shorter and shorter. When it reaches an essential quality, which is comparable to a state of feeling, it is quite short and it is still then within my means of vision. As I approach the center of myself, the line itself becomes a point. And this is the indication of a change between subjectivity and objectivity. It means then that the line which now can exist will not point towards below but will point towards above. And this is exactly what is the meaning of Work: When that is introduced, my essential quality has reached a point, I call it, of no return and has only a possibility of becoming vertical and giving me freedom.

I don't want to go too far in that as a theory or as kind of a philosophy. But it is very interesting to think about: What is this point of gravity indicating the level of my existence? And when it is mostly on my physical body, it is of course quite low, and the level of my being is low. When it becomes more spiritual, more feelingly and perhaps emotional, it is already much and much better. But when it can go go my brain, and when my brain can become--can be received or experience the concept of a moment, then I'm free. Gurdjieff indicates that by saying that then in the brain one experiences the lights of Karatas. And Karatas, in that sense, means something that is away from Earth and towardw which Beelzebub and Hassein are going because it's their home.

Karatas is the home of consciousness, conscience and will. It's the home of an--a harmonious man. And that the direction in which man from Earth should go is indicated by the lights which are visible in an unconscious state and then produce, that is, in the mind and then produce in one's heart a very definite wish to go there. And then if one is fortunate enough to find a way of how to get rid of this bondage of Earth, that then by means of Work one can actually reach - as a ship of transportation, using every occasion to have a chance to wake up - finally man can reach Karatas itself.

George: So this experience much higher than DO--

MR. NYLAND: Immediately when one starts to Work, one starts in the direction of the DO of intellectual body, going up the scale of that development, immediately; that is, it is immediately in DO pointing in the right direction towards above. And then the steps, as you know, are DO-RE-MI - whatever it may be in that first triad - but in any event there is then the freedom on the line which divides conscious from unconscious area. And it's exactly because it's on the line that the point - that is a contradiction in terms - turns around and then starts to point towards that what is conscious area, instead of being concerned with the unconscious one. You remember the diagram? (G.S.: Yes.) And it indicates very well. It is a pointing--a turning of a point, which is not entirely correct when we look at it mathematically, but psychologically it is correct. Because psychologically a point is a point which has a possibility of a movement, and a moment is a moment which has absolutely no desire to move. A moment is free from dimension forever and ever. A point always remains subject to the possibility of a dimension.

What other questions?

Jessica Haim: I wanted to know the meaning of separate spiritualized parts and then, the relationship to the three centers.

MR. NYLAND: Did you hear the question in the back? (Voice: No.) The meaning of separate spiritualized parts and the relation to the centers.

What we call spirit in man is his emotional capacity. Sometimes it's compared with a form of life which is in man and which life can continue to exist after his body dies. When one talks about spirits in a general way, one still talks about entities of life in a certain form which can continue to live after the physical body has done its share and has fulfilled its own purpose. Gurdjieff's term for that is Kesdjan. It is simply to indicate that there is something available of a Kesdjanian nature, which is a material form quite different from our ordinary matter, but nevertheless, as matter, still subject to certain laws. And it is then, we say, of a lighter density. It is of course lighter as a whole and it's not subject to the law of gravity.

So we compare, then, spiritual existance with that kind of a substance which is free from the law of gravity and could - as if it were possible to loosen itself from the form in which it now is - it could actually go and arise up above the Earth or away from a man's body. The only time that we can compare it is when we know something about breath; and that many times we call that a spirit of one's life because the quality of breath, as a certain form of density, is of course entirely different from that what we call ordinary matter - solid or even liquid. And the going over from the liquid into a vapor state and then becoming comparable to breath is really a sign of what I now say: This is the spirit of my life. Now when I say that - the spiritualized parts of myself - I mean by that, that what is now in an ordinary material form as I walk on Earth and which is now used for the maintenance of my life, and which life is maintained by the continued

breathing on the part of myself. That in this process of breathing, and I take in air, that I take in air for the continued maintenance of the body which now houses this spiritual value. And that in the process of breathing, I take in oxygen which is used for the destruction, ultimately, of that what is matter for me. So that in breathing itself is already the promise that someday the body will have to die.

For that reason, when I talk about spiritualized parts, I always have to keep in mind that there will be a day that my matter, as it is now in my physical appearance, will not exist. And that therefore, that what I now have, or what I possess, and which can be changed over into a form which, temporarily at least, could contain spirit as such, that then the aim of one's Work is to see to what extent can I now make or create material forms of a certain kind which then can be used as a container for spirit. Again I say, that is the word Kesdjan, used for that purpose. And when I say I wish to Work on myself, there are the two things that I'm interested in: One is the formation of a Kesdjanian body, and the other is the formation of a Soul body. But what I'm mostly interested in is to have something that can take the place of my ordinary material body - my physical body. And that therefore the first on the program is the formation of a Kesdjanian body so that at least part of what I now call spirit need not be lost but can be contained in that what still belongs to me because I have created it.

What happens with the Soul and with the different spiritualized forms that should go into the Soul, they simply belong to a different gradation and are again one step removed from the Kesdjanian level. In principle, it is exactly the same, only the place is a little different because you might say that the Soul is more spiritualized than the Kesdjanian body.

Now the relation to the centers is simply the assumption that that what is physical, as it is now, is full-grown and can be destroyed at the

moment when it dies, which, in the formation of a center, is indicated by the end of the octave as SI-DO. And that at the moment of death of the physical body, the SI is going over into DO. And the difficulties which are involved in the body separating itself from its spiritualized parts, and also from the spirit, is indicated by the difficulty of going from SI to DO in that higher form of octave. It is a certain amount of tremendous pressure under which this going over from SI to DO is subjected because the SI-DO is a condensation of all kind of things in half a note which should have taken the place of one full note. And because of that, the increased pressure, you might say the possibility of dying, is subject to a great deal of resistance on the part of not wanting to leave that what it has and to let the spiritual parts actually be occupied by the spirit.

Now the spirit that exists in a man is, in the first place, a potentiality in him with which he feels, when he is alive as a man, that something exists in which he has a belief and a hope for accomplishment, if he only knows what to do about it. And for that he needs really two things: not only that the hope and this belief, which becomes more and more tangible for him, should exist, but it should go over into faith. And faith belongs partly to the mind because it's already subject to the possibility of a description of what I can expect. And then, as it were, getting too much of the mind involved, I return to a quality of my spiritual being or my emotional states. And then I say, in addition to faith, I now have to have love. So then that the love for me, of wishing to grow and develop something that can contain spirit for me, is again divided into the possibilities of the formation of a Kasdjanian body and a Soul body. And that for that reason, when I now wish to connect it with the centers as they are in an unconscious man, I start first with that what is man when he happens to feel and, by intuition, practically knows that there is a possibility for

further growth. This, in the center, means that that what is my feeling - and is now feeling of a very high quality because it has to do with affairs that are not primarily of use to the Earth - goes over into an emotional state. And the development for that emotional state goes hand in hand with the possibility of the formation of a Kesdjanian body.

This is how the two centers, that is, the physical and the emotional or feeling center, are connected in relation to that what might become for a man the possibility of escape from Earth and the continuation of his life in the form of a feeling or emotional body. But the third one is really much more important for man, and for that he has to have faith in the possibility that such a possibility exists for him and that the possibility can turn into an actuality. I say for that he needs love. So he has to use his emotional qualities, wishing to make contact, through love, with forms of consciousness which he can feel. And one says that his conscience will be the means by which this consciousness can be fed. And that then the development of his Soul depends entirely on the direction which the DO will take for further growth, and that the DO-RE-MI-FA-SOL-LA-SI, up to SI, indicates the possibility of an intellectual or a Soul body.

So when you compare it now as a state which man should reach and which he has at the present time, and I say what centers are now available for this kind of possibility of man actually to develop his spiritual parts or that what might in the future become the containment of that what is spirit, then man only has one and a half body as totality of his potentialities. I mean by that, that he has only a full-grown physical body, that he has only half a feeling body, and that he--all he has of his intellect, when it is turned towards and with the wish towards further development, only can indicate the direction where Karatas is. And that therefore

this actuality of a man, as he is unconscious, should be changed into the actuality; that is, the potentiality of man, what is now potential, besides what is actual. The actuality of man in an unconscious state is all forms of materiality, including his breath and including the impressions he gets through his sense organs. And that for the development out of these centers, which now are the representation of him unconsciously, is simply the further development of his emotional center, or the emotional part of his feeling center, and the totality of his intellect which could become his Soul body.

Does that explain it?

Jessica: My God.

MR. NYLAND: If it doesn't, you ought to listen to the tape. With the tape you can't stop either because it has to be turned at the speed at which it has been used to take up. It would be much nicer if we had a tape that you could replay and play it at a much slower space--slower speed so that you actually could hear the words, when they have been recorded at three and three-quarter, as if they were said at one and seven-eighths. And then it becomes completely indistinguishable, so it doesn't help you at all. No, the only solution is I should speak much slower.

Other questions? Come, you have to go now for another -- Yah, that's it. Yes, Robert.

Robert Burnett: We talked about acceptance last week and acceptance in relationship to feeling. You talked about the increased expression of feeling and the attempt to gather feelings together which -- I was wondering if you could say something about that.

MR. NYLAND: I heard your tape on that. It is extremely difficult to utilize one's feelings for the sake of Work. Because if I say that I become involved in that what is my feeling and I feel for certain things,

and even if I say that the feeling I wish is really that what I would like to have as a state of further consciousness or conscience, something in me becomes identified with that wish, and it is absolutely necessary for me to be identified, otherwise I'm not serious enough.

If I want to use feeling in regard to Work, I have to know something first about impartiality so that I can feel and, at the same time, remain impartial. And in the second place, I do not wish feelings to go through the regular channel where they now go as a rate of vibration. But I would like to have the result of a feeling as intuition which gives me knowledge of a very different kind of character as compared to an ordinary logical reasoning. The result is that whenever I wish to Work and I want to use the energy as represented by the state in which I am as a result of such heightened rates of vibrations - which belong perhaps to ordinary feeling or emotional affairs of life, like enthusiasm or like jealousies, anger, hate, joy and all that, which represents for a man in his life a very good state in his life as he has to live it - it means that he is in that particular direction, when he is subject to such states of feeling, much closer to his essential values and that in that he may have a realization that something ought to be done because he may not like losing energy in such directions when he feels it could be used for another purpose.

So in addition to this particular problem of impartiality which would mean that, at the time when I experience the result of an emotional state, that then something in me should become impartial and aware of the existence of that what is produced by the feeling in the state of my physical behavior. So it's a little roundabout way in which I must use now the energy which was supposed to go into the expression of my feeling without disturbing that - that is, without repressing it - that I continue to have

enough energy left for the possibility of observing the state in which my physical body is as a result of that kind of a feeling. I make it much more difficult for me than is really necessary. And at the same time there is inherent in it an impossibility, because the consideration of that what is now my feeling and that what I register in my ordinary mind and how I call this feeling - my anger or my joy or love - requires a little time before it reaches my brain and is registered as that kind of an experience.

When I now wish to become aware and I want to use that energy, it is first used for the purpose of registration in an unconscious state and describing what I am. And already a great deal of that goes over into the forming or at least feeding my unconscious state of my brain. And it is necessary in my brain to introduce now the principle of simultaneity, and you see how difficult it is when the brain is already affected by the state of my emotions and when that what I have registered is already recognized as something that belongs to a joyful or to an anger state. There is very little energy left for the possibility of even acting simultaneously regarding that what has happened and registering that in the part of my brain which could become objective. And that is why I don't think it is right even to try to use it.

I think the time to use it is just before or just after. At the height of the experience of my emotions, I think I'm incapable of utilizing it. But when I see certain things coming - that is, as if I'm climbing a mountain at which--of the--at the top of which I'm engaged in my emotional behavior forms, but as I'm climbing and I see that that is going to be possible - then there is still a chance of a certain form of control. And the same thing happens after it has reached the optimum state and is, as it were, evening out - like a wave gradually goes down again into the valley,

into its own valley of a sinus curve - that then there is a point that the emotional state is not as much engaged and when there is still enough energy which then, at that point, can be converted and diverted in the direction of wishing to become conscious.

This is a method that can be used very well and it is not as difficult as it sounds. And it is much more effective because at that particular state I'm not as yet involved in the description of something already existing. I'm only involved in the possibility and the actuality is not there. And whenever I try it after it has happened, it has already done the damage that it can do to my unconscious state and there is still a possibility of picking up energy that is still floating around and gradually disappearing, you might say.

So when I--when I listened to your tape, it is a little bit too theoretical and if one actually tries to apply it, you will see that it is practically impossible, if one is honest, to reach this kind of a state at such a time. But the possibilities do exist in anticipation and they do exist in remembering - that is, in the memory recalling - and that then in that kind of a state, if one wakes up, there will be available energy which is associated with the experience of the emotional kind that one is considering. And that is extremely useful. It only can happen when a person, after this emotional debauch, as it were, he can sit quiet and let things calm down and then wake up to that what he is, registering that what is taking place and becoming impartial to what has caused it. That is a little trick, because the ma--the mind and your memory will play a certain part in it, and it wants to be recognized. But one can get used to that kind of a--that kind of a method because very soon you know all the little tricks that are involved and there is no surprise anymore, so one can simply put it down

and say, "Yes, I know, I know, now I wake up." And at that point it is extremely useful to use whatever energy is still available.

The difficulty in such emotional states is always that it seems so sinful that here is a quantity of energy that without any question and theoretically ought to be used for the purpose of wanting to wake up. And that our hands are tied so completely by the usage of that energy in an unconscious state that it is extremely difficult to extricate it. So the theory is there, but it is not practical enough for us to do it, because we don't have the means of separating that what is feeling center from the manifestation of the physical body.

When it becomes really possible to separate those two centers - and that is a result of Work and a result of a continued effort of sensing and providing the physical body with a means for its own expression - that then, when this physical body can function independently of whatever is feeling taking place in solar plexus and it has gone from solar plexus then already a great deal to one's heart, that then these rates of vibrations, as emotional states being separated from the form of expression physically and being separated from any form of activity which is a result of a brain action - that is, the thought about a feeling can very often be eliminated. One does not have to have a thought about a feeling. But when the feeling can be experienced as an emotional state, without a wish to formulate it - because that is where I lose the energy of wanting to describe it - so that when I don't want to use my brain for that purpose, then the emotional energy can be contained within one's heart and can then have, or set up, a rate of vibration which becomes noticed by me. Somehow or other there is, I call it, a Kesdjanian possibility of becoming aware of a rate of vibration in me. And I do not determine it in any kind of a word. I don't describe it.

I only feel it. And I also intuitively know it is there. And then it becomes serviceable by turning that energy of an emotional quality over into a direction towards -- I always will call it God, because at such a time life becomes quite serious.

One becomes aware of the necessity of the conservation of energy. One becomes very much aware of the fact that God may have a task for one. That is, one realizes then that there is a higher form of being which apparently starts to take an interest in that what is now running around in the form of a human being on his way to consciousness. And that whenever this takes place in a man and whenever there is the possibility of the separation and actually a separation of centers, it is an indication to God that one is in the right road, and then one becomes one of the chosen people. That is, at that time, God realizes that what exists in man has to be filled, because that what exists is his emptiness caused by the losing of all different manifestations which belong to Earth. And for that reason, a man, being in this kind of a state, is helped by something from the outside which enables him then, because of this help, to convert the energy into a different kind of a form suitable, this time, for the maintenance of his objective faculty or for the functioning of his consciousness and his conscience.

Again I say, these questions are not at all theoretical. They belong to each person who wishes to Work and is Working honestly and is Working whenever he has a chance, whenever he knows that he ought to and then does it. Because this is the beginning of his conscience, that he will not let go by an opportunity which exists, and which he knows exists, without making an effort. The mind has to be trained that it will not pass by such possibilities when they actually occur. And for that reason, the mind has to allow a person to live more in the depths of himself because in that

particular place he will not superficially simply give it a word and happen to think about Work, but it will penetrate a little deeper and it will then touch an essential quality in him which is very close to the wish of changing over from feeling to emotion. And because of that, such a man will use the opportunity as given, to the extent that he can. It may not always be so successful and it may not lead to very much, not even in his own experience, but at least he has shown that there is something in him that actually wishes to grow out of the state in which he is. And this, you might say, is the recognition that is needed for God as He passes by.

The wish for a man to give himself up, as it were, to let go what now binds him, will fill him, I call it, with emptiness. And it is that kind of procedure which becomes known because God understands emptiness, because God fills constantly that what is empty. He would not be interested in filling unless He knew that something had to be filled. You see, this is life. God creates constantly by filling certain forms with life so that they then can manifest and then prove to themselves that they are life and then, in freeing themselves from that form, assert for themselves the condition that life is still alive in them.

I hope you understand that kind of a concept because it has to do with principle of life, and also the acceptance of the different manifestations in the universe as forms in which life occurs, and the continued desire on the part of life itself, as God, to be used for filling vessels of a certain kind in order to prove to itself that it is not dead. This is the meaning of His Endlessness being eaten by Heropess: the realization that something had to be done in order to prove to Himself that He was still infinity. It's a strange concept, but if you understand it once and for all, you will see that that what is taking place, as the forming of bodies and pouring

into it essential values and making them alive, is simply another way of expressing the dynamic force of life as it is as a force existing and that it is really quite incidental and almost by the way that human beings happen to be on Earth.

The purpose of man is to try to understand that while he is on Earth there is really nothing exceptional about the form of life which then happens to be in him. And that early training and really education should have emphasized the fact that a man is spirit and that his life is eternal, and that only that what is now the form of his human body happens to be and is, at this time of his lifetime on Earth, the little bit of a vessel which happens to be here in which life is manifested. If that could be made clear, all fear of death would disappear. People would understand that life now exists, and forever, and that facts of birth and of life and death simply means a temporary confinement which, after some time, again disappears as form and is dissolved, and that life as such continues, again, maybe into some other kind of a form. And then we call it a spirit and you can communicate with it. But that of course is not like totally that it always will remain as a spirit representing Beethoven. There is something at a certain time in universal time in which Beethoven is also finished with his Karma. The Karma of Earth he finished with, and whatever was left in his spiritual life he had to continue, and in his Soul life he had to continue. And in the--his cosmic existence, as becoming part of that totality under a Law of Twelve, became for him that Karma gradually, you might say, disappearing and gradually becoming non-identified and losing even the name Beethoven.

But whatever it is that you can understand of this kind of a idea of what is life really, it has probably very little to do with the assumption

that I must Work for a living. At the same time, the inspiration that one could get from an understanding of this kind of a concept can help you in your Work because, you see, you are Working in the vineyard of the Lord. You are not just by yourself. You happen to be in this body. And there's very little communication between bodies as such, than only a little bit of a relationship every once in a while. And for the rest, you are left all to your own and of course it is your affair. It is, as it were, your private life that starts to count. And to the extent that you are willing to talk about that and communicate it, that is entirely up to you, what you wish. And so is Work. Work becomes for oneself one's own private affair, and it becomes for you the relationship towards whatever is now of you towards that what you might become. And the symbol, or that what you hope you might wish to be in the future, you call now God or you call the little 'I', which you then create to the extent that you are capable of understanding what is meant by objectivity. And whenever this starts to happen, you have, as it were, a fulcrum where you can use the crowbar to lift your Earth up to the place of the planets.

This is really the concept that, gradually realizing what is life on Earth, that I utilize that what is manifestations of myself and sometimes of others for the purpose of a better understanding and, in that understanding, knowing what has caused what and knowing also what has kept what where, that then I will, by means of the introduction of an objective element, find gradually the possibility of freedom. And in that freedom, maybe it is dependent on different layers that come hereafter or that exist as I go from the surface towards my Magnetic Center through all kind of layers of essence - it doesn't matter very much. The main point for man is that he is active and on his way. The main point is not that he is complete and harmonious by the time he dies. It would be wonderful. And

if one can, of course one should, because why should I bother too much about Mother Nature when all she has done is to allow me to live? And what she has done in addition, it has kept my eyes closed because she didn't want me to see what was the reality.

But whichever way now I will call it and that I have a wish to become free as soon as I can, of course it's quite logical because my life the way it is contained now with all the bondage that I do have - why should I wish to remain in it when there is alive in me something that could be called even a spirit? Why shouldn't it come out of me? Why should it constantly be contained and kept with all kind of strings attached to my body, mostly? And whatever this body represents and whatever is needed for my body, and in which air is being used and to what extent my spirit is, you might say, harnessed for the maintenance of my physical body on Earth - all of that I can agree with and I can say: But I will pay, there is no doubt I will pay. I'm an honest man. I will pay my debt. Take your time, I will take my time. And if I can shorten it, I will shorten it - you don't do it for me.

This is the meaning of Work: that I try to find out the shortcut to be able to become holy. My aim is definitely that, as a man, I want to get out of this world. But I want to do it gloriously, royally, like a king, because I wish to be - when I leave - I wish to be a king in my consciousness. That is the aim, and there is no reason why I should lower that aim. If I didn't believe in the possibility of reaching that, I would already give up long before I die. And there are many people who will die exactly because of that reason, because they have lost their interest in a possible development of themselves. And that then at such a point, and already sometimes quite early, they keep on churning around within themselves and every once in a while hope for the best. And if they want to

fool themselves, they think in their conceit that they have already reached the height of objectivity which of course is not true at all. And it never can be. The only way by which such a thing could be reached is by the constant wish to sacrifice that what is now in the way, and to whatever attachments that I can realize and it will lead me to do away wish such attachments, whatever the cost may be, that I'm willing to do this for the sake of going up one step higher.

I have a tremendous amount of ballast to carry with me. And the steps are very high sometimes. And I try to climb up and I put my foot on the next step and then I'm dependent on the muscles of my legs. And with that I have to take the whole weight of my body on one foot and force one leg, with the muscles, to lift this weight and the ballast and all the things that I carry on my shoulder - sometimes a whole world of sadness. This is the picture of a man as he is walking up the steps towards heaven. It's not climbing a ladder. It is a step because there are horizontal places. There are places even where you can have a viewpoint from--where you can see where you came from. You can even have a panorama and maybe you can rest on the steps once in a while. You never do that on a ladder. When there is a surface at the steps, it means that you are moving about in order to explore the conditions in which you happen to live and that you become more familiar with what you are at that level of being. And that when you then come to the wall, which indicates the next step, you know that there is still the possibility of going higher and not just stay on the surface of this world.

There are many good ideas about this kind of a concept of a stepwise progress and why man has to learn how to carry whatever he has to carry and how to lose or do away or wish to throw away that what is what I call ballast - useless material - where there is nothing in it anymore but

emptiness and no possibility of ever being filled again.

Your questions - where are they? What is it in you that you don't want to ask? When you don't ask, you don't Work, you know that. When you do Work, you must have questions because there is no doubt that in honest and sincere Work you run up against obstacles in your life. And if there is definitely something that you want to overcome it, you say: Why the hell, in God's name, do I have to go through all this difficulty in order to become conscious? You will have questions.

Yah? Tell.

Mary Good: I was talking to somebody at the Barn yesterday about a result of impartial observation of the body. And this result was that openness and sensitivity to light -- particularly this person's own light and my own light. And in this person she sensed a futility or a futility of her life and of other people or of life as it is around.

MR. NYLAND: Yes, but, Mary, don't forget impartiality does not belong to the past. I can come to the futility of my life by thinking about or recalling from my memory events and experiences. And I can very easily say it was useless that I spent so much time, or there was nothing in it, and why did I go so-and-so and meet so-and-so and have conversation about nothing? But you see, this realization is a little bit like psycho-analysis. I go back over my past and I discover certain motivations and of course the result is what I am now. And now when I recall it, I'm sorry. But at this moment I'm not empty at all. I am considering that what is the past of mine. And I'm considering it for a definite purpose, so that I can stand on it; not that I keep on considering it and find it futile. It's finished. The past is over. I cannot relive it anymore. I can bring it back a little in my memory but the actual experience I never will have because time has gone through me and I cannot bring it back. But when I

consider this and I am now and I look and I see how stupid this and that and how futile, then the question is: What do I do now? Continue to consider and to feel sorry for what I've lost? Or simply to say, "Here I am and now I wish to do something"?

The question for man is to stand on this past and to accept it for whatever it is and to hope that it is sufficiently solid that I don't sink into the questions of sentimentality, but that there is a certain firmness that represents my life as a man so far. And I can say it's unconscious - all right, it is unconscious, with all the futility, it's unconscious. But I wish to become conscious. That means I don't want to have any futile expenditure of energies. And so to the extent that I can, I make up my mind and say I now will wish to do the right thing. This is a determination regarding the future, because I want to become something that I'm not now, and maybe it is positive where the other may have been negative.

But still the question remains: How will I do it? Because even if I realize what I was in the past, and even if I wish for something in the future which would be more ideal, I am still faced with the two things of reconsidering what I have lived through and hoping for the best in the future. And I cannot do anything with that as long as my thought-forms - my processes of thinking - allow me only to do that. So for me, the only solution at that point is: Okay, here is the past, fine, thank you. Here is the future, I know what I wish, thank you. Now I stand in the present, in between these two. And I use the thoughts of the past which has given me the idea that something ought to be done; and I use the thoughts related to the possibilities of anticipation which for me is in the form of a wish. And now, in between these two forces and energy-forms, I now convert - at this moment - that what I am, in becoming aware of myself, as I am, and

with this I will fulfill the plans of the future by living in the present and standing on whatever has happened and I call my past life.

So don't let your friend mistake it. People are always, when they get a little older or when they have had some kind of a shock or experience, they'll always get a little sick and tired of what has gone on and then say either they're sorry for themselves or they say the circumstances or whatever they want to blame - it doesn't make much difference. It is a consideration of a loss of energy, or the sadness that creeps over them and says, "I wished I could live my life again." You ask her, and then you say: Go ahead, live your life again. But this time live it. Live it in such a way that you never will become attached and that you will never have the kind of a memory which you now have, that you are sorry.

The only way by which to take the sorrow away is to wake up, so that you have no recognition of sorrow. There is only a recognition of existence and the existence for a purpose of becoming, and the existence of myself being used for the formation of an awareness and a state of awakening of my 'I', so that ultimately this 'I' can help me to throw away all the ballast of my ordinary sentimentality and memory and that I, in the state of objectivity, need not recognize that what is left or right because all is one. I do not recognize past and future. I only recognize the existence of the present as an experience. And that is how I get over my sorrow, and particularly about feeling sorry for myself. One Works. And don't go along with them in sympathy. "It is true," you say, "yes, okay, now what?" And the only answer is wake up now and use now what there is as energy for the purpose of being reborn, getting on another plane, or at least make attempts of trying to wake up and be conscious.

Will you see the friend again?

Mary: Yes.

MR. NYLAND: I hope you'll have a talk like that. Repetition of the past is of no use whatsoever.

Yes?

New Questioner: I want to clarify something. In creating the little 'I', does one create the little 'I'--

MR. NYLAND: Can you hear it? No. Louder.

Questioner: In creating the little 'I', does one create it with the hope that it will observe me or--

MR. NYLAND: One creates it 'as if'. Whenever I create anything, I do it with a hope of something. The hope inherent in the wish to create an 'I', even if it is 'as if', is that I expect that sometime in the future, and if possible the near future, the 'I' will continue to exist and grow and go over from the state of an 'as if' condition into the reality of actually being there. That is the hope. That's the reason for creation.

Questioner: The problem has been that I try and create the 'I' -- in the process of observing myself, I try and imagine how the 'I' would observe me.

MR. NYLAND: No. You actually--

Questioner:

MR. NYLAND: No, you actually observe. You actually receive an impression of yourself. You actually register the fact that you exist. You're not trying anything else, than only have the 'I' function. One can quibble about the question of the 'as if' creation. One can say that the 'as if' is not reality, so how can it function? There is a possibility in one's mind, which is called imagination, in which I simply say that something can exist in reality, even if it doesn't, whenever I endow it with that reality in my own imagination. I create the little 'I' as a functioning organ of an objective faculty and I say it is there although I know it is

not there, but I do as if it is there. That's all I do.

Now I've endowed it, also in the 'as if' condition, of receiving information which will help it grow. My ordinary brain says: If I can make this 'I' function in such a way that this 'I' is observant of that what I am, that is, my physical body, and the acceptance of my physical body as it is, and that the registration of that fact remains only a registration of the facts in 'I' as recorded, that then 'I' is being fed. And dependent on the total number of such impressions as received by the little 'I', will be the possibility of growing of 'I', faster or not so fast, dependent on how many or how little--how few impressions. So the process is now that I, in my ordinary mind, create a little 'I' as if it exists, again with my ordinary mind hoping for the best, that it will start to function.

Now something takes place in my ordinary mind, and I say I now wish this little 'I' to function. This is an effort. It is a determination on the part of myself in which the totality of myself is united in this wish, in which there is the strength of this unity which then enables, at the point where I know that my ordinary aliveness goes over into an awareness, that then when 'I' functions in such a manner, that it only records that what exists, 'I' will grow, and immediately, with a fact which I now call objective because it is impartial and it is at the moment. As soon as that fact, in the form of energy, is received by the little 'I', the little 'I' changes into the actuality of existence, instead of the 'as if' condition. It's quite logical. And philosophically, it's perfectly good reasoning. But it all depends and it hinges on the wish in yourself to make the attempt to do 'as if' 'I' exists. And that you do by allowing this 'as if' existence, imagining, observing you, imagining 'as if' it is

outside of you, imagining 'as if' it is functioning objectively regarding the rest of you. I say, when this takes place in a man, he may not be able to trace what actually takes place psychologically, but he does know by experience that his experience of this form of awareness, when it lasts only for a moment, is different than the form of being alive to himself. That is as if the process of the mind, in recall and a memory, is shortened to a point in which then the moment of existence, when it becomes objective, gives this man an experience in which he understands, without his thought and without his feeling, that he totally exists.

Now there is no other way of explaining it. And there is only one way of knowing what is meant: by trying to experience it. And that the experience of this attempt of the application of this kind of rule for Work, is up to the person who wishes to try it, entirely. And I can go through all kind of imaginings, contortions, assumptions, experiences, halfway or not, halfway thought processes, halfway not thinking, halfway making attempt after attempt to change an alertness into an awareness, and now knowing really what is meant. And it may take a long time before there is some kind of an inkling or some kind of a recognition of something existing like an awareness which gives me knowledge of a certain kind, a taste as a result of an effort which I make to become conscious in this sense, a realization of myself existing, without using any of my ordinary facilities of thinking and feeling. And whatever it may be, the experience of the existence of a person at a moment cannot be described, but can only be experienced, and can be recognized by each person who has had that experience. And when I try to describe it in memory, I would usually say it is a moment in which everything seemed to stand still for that one moment. And still there was the realization of me existing.

You understand a little? Okay.

Yah?

New Questioner: When I Work--when I make Work efforts, what observes me?

MR. NYLAND: What observes you?

Questioner: Whatever it is that observes me doesn't seem to know about cause and effect.

MR. NYLAND: I don't hear you.

Questioner: Doesn't seem to know about cause and effect.

MR. NYLAND: No, it doesn't. That's right.

Questioner: Will it ever?

MR. NYLAND: Yes.

Questioner: And condition?

MR. NYLAND: Yes, it will. But not in the beginning. In the beginning it's like a little child. It starts to grow. All you endow it with is a certain form of life which is just enough to register your existence and to record it as such. It is a mental function in the beginning, when one talks about 'A-B-C', which takes place in a certain part of the brain. And in the beginning this 'I' does not know any more and has no knowledge in the ordinary sense as we mean it. All it is as 'I', I call it now, the 'I' is aware. Aware for 'I' is a light in which there is no darkness and no possibility of darkness. It is a state which has no opposites. And that is why I call it infinity, because infinity has no opposite. Finite forms are not opposites to infinity. Infinity is or it isn't. Finite is (a) different form which, you might say, prevents me from seeing infinity. So I endow now 'I' with whatever my thoughts will allow to describe whatever I consider a state of objectivity. And I know that in objectivity I cannot subjectively tolerate any kind of a judgment, any kind of a wish, any kind

of a desire of wanting to grow or eliminate the difficulties that are in the way. For me, objectivity, as I endow the 'I' with, is simply a form of existence, I say, of light without shadows; an existence as is, which I try to express when I say that the 'I' ought to accept me as I am. And if I think about what is this kind of a freedom from my thoughts and from my feelings, then I say this is the ultimate aim that I would like to reach before I die, or reach when I die. And that therefore the 'I' has, at the present time, when it is just formed, no memory. It only registers and it uses the memory of the rest of the brain. So it records facts which, because of their absoluteness, will enable the 'I' to continue to grow.

Now the 'I', as created, has two potentialities in that kind of a growth. And it will grow when it is fed with the right kind of food. When it starts to grow, the 'I' existing now as a possibility of a certain mental functioning will start to develop mentally and will create the ability of a consciousness which is based on an understanding as a result of the conversion of knowledge. Now, whatever this may mean, and the description of consciousness simply is for a man practically impossible to conceive because consciousness in which there is real knowledge without any further questioning - a knowledge which is always right and never can be wrong, a knowledge which exists without association - is something that I cannot conceive of in my mind as it is at the present time. But the development of this 'I' is two-fold and originally was meant to be that way. That is, when this what I am creates 'I', I have a wish in this creation. I want to create it for a very definite purpose, and you might say it is my creation. And this, my creation, produces in the 'I' a certain substance, so that when the 'I' starts to become more full-grown, it remembers the

origin by means of which it was created. And in exactly the same way as a child owes his father and mother, not only respect, but gratefulness for being created, so the 'I', even if it is of a higher quality, still remembers that it has to be grateful to 'it' - that is, my personality - that has created it in the first place. This particular relationship becomes expressed in the 'I' as, I call it, benevolence, a wish to help, a wish to become a guide, a wish to furnish his creator with information so that the creator can free himself from the bondage of Earth.

So, when that takes place and the 'I' is full-grown, 'I' has understanding, it has consciousness, it has a conscience, because it is based on an emotional quality of wishing to help, and it has a will to execute what is needed. With this, the 'I' returns to the country of origin and then starts to convert that what is personality, by means of its own presence, into that what is called the formation of an individual in which then the centers of such a personality, when it exists, changes over into a central functioning of three bodies which then compose his individuality.

All right?

The machine stops. This machine also stops.

Good night, everybody. See you in a month, I hope. We'll let you know when.

Good night.

END TAPE

Transcribed: Ed Wax Jessica Haim
Rough Type : Marjorie Corbett
1st Proof : Jessica Haim
2nd Proof : Lanore Beach
Final Type : " "